Plate 38 Kṛṣṇa delivers His unalloyed devotee from the ocean of birth and death.
(p.199)

TEXTS 6-7

ye tu sarvani karmani
mayi sannyasya mat-parah
ananyenaiva yogena
mam dhyayanta upasate
tesam aham samuddharta
mrtyu-samsara-sagarat
bhavami na cirat partha
mayy avesita-cetasam

SYNONYMS

ye—one who; *tu*—but; *sarvani*—everything; *karmani*—activities; *mayi*—unto Me; *sannyasya*—giving up; *mat-parah*—being attached to Me; *ananyena*—without division; *eva*—certainly; *yogena*—by practice of such *bhakti-yoga; mam*—unto Me; *dhyayantah*—meditating; *upasate*—worship; *tesam*—of them; *aham*—I; *samuddharta*—deliverer; *mrtyu*—that; *samsara*—material existence; *sagarat*—from the ocean; *bhavami*—become; *na cirat*—not a long time; *partha*—O son of Prtha; *mayi*—unto Me; *avesita*—fixed; *cetasam*—of those whose minds are like that.

TRANSLATION

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death.

PURPORT

It is explicitly stated here that the devotees are very fortunate to be delivered very soon from material existence by the Lord. In pure devotional service one comes to the realization that God is great and that the individual soul is subordinate to Him. His duty is to render service to the Lord-if not, then he will render service to *maya*.

As stated before, the Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Krsna in order to achieve Him. One should work only for Krsna. It does not matter in what kind of work one engages, but that work should be done only for Krsna. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Krsna, and he can sacrifice everything for Krsna's satisfaction, just as Arjuna did in the Battle of Kuruksetra.

The process is very simple: one can devote himself in his occupation and engage at the same time in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

The Supreme Lord herein promises that He will without delay deliver a pure devotee thus engaged from the ocean of material existence. Those who are advanced in *yoga* practice can willfully transfer the soul to whatever planet they like by the *yoga* process, and others take the opportunity in various ways, but as far as the devotee is concerned, it is clearly stated here that the Lord Himself takes him. He does not need to wait to become very experienced in order to transfer himself to the spiritual sky.

In the *Varaha Purana* this verse appears:

nayami paramam sthanam arciradi-gatim vina
garuda-skandham aropya yatheccham anivaritah

The purport of this verse is that a devotee does not need to practice *astanga-yoga* in order to transfer his soul to the spiritual planets. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by *yoga* practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuda, and at once delivers the devotee from this material existence. Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence. One simply has to practice the easy process of Krsna consciousness and fully engage himself in devotional service. Any intelligent man should always prefer the process of devotional service to all other paths. In the *Narayaniya* this is confirmed as follows:

ya vai sadhana-sampatti-purusartha-catustaye
taya vina tad-apnoti naro narayanasrayah

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Krsna-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare-a devotee of the Lord can

approach the supreme destination easily and happily, but this destination cannot be approached by any other process of religion.

The conclusion of *Bhagavad-gita* is stated in the Eighteenth Chapter:

sarva-dharman parityajya mam ekam saranam vraja
aham tvam sarva-papebhyo moksayisyami ma sucah.

One should give up all other processes of self-realization and simply execute devotional service in Krsna consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life because the Supreme Lord fully takes charge of him. Therefore one should not futilely try to deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead Krsna. That is the highest perfection of life.

Plate 39 The Supersoul is the original source of all senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature. *(p.213)*

TEXTS 13-14

advesta sarva-bhutanam
maitrah karuna eva ca
nirmamo nirahankarah
sama-duhkha-sukhah ksami
santustah satatam yogi
yatatma drdha-niscayah
mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah

SYNONYMS

advesta—not envious; *sarva-bhutanam*—for all living entities; *maitrah*—friendly; *karunah*—kindly; *eva*—certainly; *ca*—also; *nirmamah*—with no sense of proprietorship; *nirahankarah*—without false ego; *sama*—equally; *duhkhah*—distress; *sukhah*—happiness; *ksami*—forgiving; *santustah*—satisfied; *satatam*—satisfied; *yogi*—engaged in devotion; *yata-atma*—endeavoring; *drdhaniscayah*—with determination; *mayi*—upon Me; *arpita*—engaged; *manah*—mind; *buddhih*—intelligent; *yah*—one who; *mat-bhaktah*—My devotee; *sah me priyah*—he is dear to Me.

TRANSLATION

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

PURPORT

Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest. In the *Srimad-Bhagavatam* it is stated: *tat te 'nukampam su-samiksyamano.* Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions. A devotee is also always kind to everyone, even to his enemy. *Nirmama* means that a devotee does not

attach much importance to the peace and trouble pertaining to the body because he knows perfectly well that he is not the material body. He does not identify with the body; therefore he is freed from the conception of false ego and is equiposed both in happiness and distress. He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instructions received from the spiritual master, and because his senses are controlled, he is determined. He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Krsna is the eternal Lord, so no one can disturb him. All his qualifications enable him to depend entirely on the Supreme Lord. Such a standard of devotional service is undoubtably very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Krsna consciousness.

TEXT 15

yasman nodvijate loko
lokan nodvijate ca yah
harsamarsa-bhayodvegair
mukto yah sa ca me priyah

SYNONYMS

yasmat—from whom; *na*—never; *udvijate*—agitates; *lokah*—persons; *lokat*—persons; *na*—never; *advijate*—disturbed; *ca*—also; *yah*—anyone; *harsa*—happiness; *amarsa*—distress; *bhaya*—fearfulness; *udvegaih*—with anxiety; *muktah*—freed; *yah*—who; *sah*—anyone; *ca*—also; *me*—My; *priyah*—very dear.

TRANSLATION

He for whom no one is put into difficulty and who is not dirturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

PURPORT

A few of a devotee's qualifications are further being described. No one is put into difficulty, anxiety, fearfulness, or dissatisfaction by such a devotee. Since a devotee is kind to everyone, he does not act in such a way to put others into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. It is by the grace of

the Lord that he is so practiced that he is not disturbed by any outward disturbance. Actually because a devotee is always engrossed in Krsna consciousness and engaged in devotional service, all such material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body, but when he sees that others have something for their sense gratification and he hasn't, he is sorry and envious. When he is expecting some retaliation from an enemy, he is in a state of fear, and when he cannot successfully execute something he becomes dejected. But a devotee is always transcendental to all these disturbances; therefore he is very dear to Krsna.